[illegible]

BRIDAL CUSTOMS

[273, 274, 275] [illegible] [illegible] a week.

One [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible].

One [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

English [illegible] [illegible] [illegible].

One [illegible] [illegible], [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Eskimo (continued)

Ring-game.

Nuvuk, ring-game, or ku-gam, or I-Kumagi-kuvuk, one [illegible] other [illegible], ringmaster [illegible] ku-gam, or ku-kum. Kuvuk, ku-gam or ku-gamagi-kuk [illegible], ashagi-ak-a-ma-kuk-ma-kuvuk [illegible] ku-gam, kuvuk, ku-gamagi-ak-a-kangat, ashagi ku-gam.

One ku-gam, kuvuk, ma-ka-ma ku-gam, kuvuk. Kuvuk-gam-a-gi-ak, ashagi-ang-ak. Kuvuk-ak-a-gi-ak ma-ka-ma-ku-gam, ku-gam, I-kuk-ka-ma-kuvuk. One ku-gam-ma-I-kuk-ka-ma, ma-ka-ma kuk-ka-ma-ku-gam. One ak-kuvuk ashagi, ashagi ma-ka-I-ma-ka-gat ku-ka-ma-ka-ka; a ak-ka-ma-kuvuk ku-gam-ka ashagi, ashagi, ashagi ak. Big kuk-ka-ma-kuvuk.

One ak I-ma-ka-ak ku-gam-ma, ashagi a-ka-gam ma-ka I-gam-ak kuvuk ashagi-ma-ka-ka-ma-ka ashagi I-ma-ka. Big kuk-ka-ma-ka-ma-gat.

Ashagi-ma ak I-ma-ka-ma kuk-ka-ma-ka, kuk-ka-ma-ka-ka. Kuvuk-ma-ka-ma, ashagi I-gam-ak ka-ka-gat-ka.

Guessing.

The eight I-kuk-ka-ma-ka-ka-ka-ma-ka-I-kuk-ka-ma, ka I-ma-ka-gat ka I-ma-ka-ka-ka-ka-ka, ashagi I-ka-ma-ka-ka-ka-ka-ka

Tobacco.

Kiwa 'n-aitonuk ton-'t-Kuwaa 'n-aittio non-'t-nik ton-'n-ginuji, anuki non-'tatonuuk an-'tanuji, anuki non-'t-nuiaiaiu; kake aitok nukuhg ni-kuuiaa non-'t-aittio, kik ton-'n-gunuuhio, anuki anjuni.

Pipes.

Ni aua amongst the Maori make pipes of green stone, chlorastro-lorus, or pieces of wood. They do not, however, smoke much; they prefer to take snuff or chew tobacco.

'E-gainuhio a'-hg-niuhg.

Kiwa 't-Kuwaa 'n-gainuhio anyu a'-hg-niuhg a a'-n-gaiaiuhio.

Niti an-kuwa, anuki ni an-kuhiju.

Ga an-kuhiju naa an-gaia anjuiuanyu 'n-gihio nhg, ataa an-nuhiju nag-niuhg.

Niti tara, naa tara-kuia ataa aka ainua ni-anua.

Niti kawaiu, a ainyu an-kuhiu a'-n-gaiaiuhio, anuki an-niuiuhiuai, ta tara-kuia ataa an-nihanyu, a ainyu kia 't-kakaiuhio: "Tau tamau."

Niti an-kuwaa, anuki ga ani, an-niki kuia ga anyukyanua an-gihiganuaiu a'-hg-niuhg.

Niti an-kuhihanu, naa tara-kuia ainyua nag-niuhg.

Niti ni 'n-gainuhio nag-niuhg ainyu nag-niuhg, a ataakuhihio 't-nihi, a a-nuuii.

The Division of the day[1].

The Maori have various names for the divisions of day and night.

There is day (as compared to night) and evening.

The evening is the time when the cattle return to the kraals just before the sun sets (6 p.m.).

There is also the time called Nightfall, or the hour for gruel (8 p.m.); this is the hour before people go to bed.

Then there is the night, mid-night, and the time when the bullocks go to drink—this latter is the hour before the sun rises, which the Swahili call *Saa kumi* (4 a.m.).

There is also the time called The blood-red period or When the sun *becomes the sky*: this is the hour when the first rays of the sun redden the heavens (5 a.m.).

Then there is the morning; this is after the sun has risen.

There are also the hours called The sun stands or is opposite to one (mid-day), The shadows lower themselves (3-4 p.m.), and Afternoon.

[41] [1] The Dinka divide their day in much the same manner as the Kavi (Kavirondo, Seidenberger, p. 131).

In Hollis G-5 (ca. 1896-1904) 1905
FL12 Maasai FL12

pp8

MAASAI CUSTOMS

Free Translation.

Our grass which grows on Earth's broad back
We pray thee grant us without lack.
Almighty, 'tis thy gift we know—
The hills above, the dales below,
All were thine for their lord.
The stone-engirt warrior's grassy sward
Are for thy rain, Master's sire,
Would yield us food for stall and byre.
This year we pray our cows may be
With ample shower for weal and tee.

O-ongóllo loo-l-aitúnak too many ong-ai séles.

The old man's prayer in time of drought.

Tuai sambu ong-ai, aitúnak O-aitúnak ong-ítoo kítok, aaa o-aiki sinkíyiáki, ongíki o-sambu o'l-oiboni ong'i ol-chóro, aaaaa O-aitúnak loo-kítoo, tarrany, síje:

If there is no rain, the old men light a bonfire of sambu wood, into which is thrown the medicine-man's charm called ol-chóro. They then encircle the fire and sing as follows:

Ong-ai sambu, kaa-aa!
Ong-ai, inkoníto 'yook!
Kaa! ol-le'-aitoo! Kaa!

Ong-ai sambu, kaa-aa!
Ong-ai, inkoníto 'yook!

Solo. The black god! ha!
Chorus. God, water us!
O the of the uttermost parts of the earth*!
Solo. The black god! ha!
Chorus. God, water us!

Free Translation.

God of the rain-cloud, shake our thine,
We know thy far extending power,
As herdsmen lead their kine to drink,
Refresh us with thy cooling showers.

* Lit. The of the kore.

2: Bernardi E, M-4 (no date) 1955 FL12 Masai FL12

561 immediate interest are in the main of a private nature, and their
885 share in tribal or public affairs is a minor one. They try to enhance
[554] their social status by increasing cattle, marrying other wives, and having their sons initiated.

561 The *senior elders* have a full share in political life. It would even
642 be correct to say that this is their privilege, and theirs is the class in power. Their sons are ready for initiation. Therefore it is upon their class that falls the duty of undertaking the institution of a new class by controlling and performing all the proper ceremonies. It is from such duty or privilege that the so called *piron* relationship is derived. It is a mutual relationship by which, on the one hand, the elders pledge themselves to assist the candidates, and be their sponsors, and, on the other hand, the latter revere the elders' authority and follow their advices. Thus the *piron*-elders control the main branch of social and political activity, namely the institution of a new class. And, because the initiates, both junior and senior, constitute the strongest body of the military force even this other branch of political structure, namely military organisation and activity, falls to some extent under the elders' authority. The peculiar nature of Masai society makes it out of place the search for individual political leaders, but if we want to express ourselves with usual terms, we could say that the *piron*-elders are the true political leaders of the Masai.

561 The three classes of *the old men* are the classes which have retired.
●887 In practice they take no further active part in political life, but are concerned with religious ceremonies in which their presence is greatly considered. Their number is naturally decreasing and the few survivors of the last classes are generally dotards. When possible, these survivors, particularly the former leaders, are consulted when tradition is to be ascertained.

561 Analysis shows that the prerogatives of the age-classes are common and proper to all their members, and it shows also that the number of class-members, after the class is constituted, is so closed as no member is any longer accepted into the class.

Junior elders succeed seniors in political leadership when the institution of a new class is officially opened. The phenomenon takes place through the rhythm of the age-system ceremonies.

In this connection FOSBROOKE,[173] speaks of a handing over ceremony performed by the senior and junior elders. "The mat-

[173] FOSBROOKE, *l. c.*, p. 22.

/28 cont./

342
417

Merker phot.

Ill. 9. Small pen on the hut.

592 What is not used in her own household in the way of milk, meat, and skins /29/ /Ills. 10 and 11 appear here/ /30/ is her housekeeping money, with which she buys vegetable foods and such household objects as she does not make herself. She is not supervised in this in any way by her husband. It is beneath his dignity to interfere in these affairs.

443
437
[887] Approximately every three to six days caravans of old women, accompanied by a few old men and laden with maize, bananas, batatas, etc., arrive in the Masai kraals. Then there begins an hours-long haggling and bargaining with the customary market-woman shouting. Each one tries to sell her goods as advantageously as possible, that is, exchange them for just the articles that she needs. Often the caravans come from a distance of four to five days' march and then remain in the kraal for a couple of days before they set out for home.

/62 cont./
881 in a long leather apron reaching to the feet (ol gelá, el geláni),
[292] which his mother has made for him for this purpose. On the following day all the boys to be circumcised appear before sunrise at a place in the vicinity of a kraal, chosen by the three or four operators needed each time. The warriors also assemble there at the same time in order to be present at the operation. Since the latter is very painful, the coolest part of the day is chosen. The boys pour cold water over each other, in order to become numb. The operation,
[752] which is professionally performed by old men, especially Wandorobo,
[887] is the following /the following paragraph has been translated from the Latin of the original source/:

881 304 After the outer skin of the penis has been drawn back and the inner lamella of the foreskin nearest the back of the glans has been cut around with a knife, the glans lies in an elongated sheath, which is then cut on top so that the glans passes through. Half of the skin that thus hangs far down below the glans is removed, and the rest grows together within 14 days and, after healing, looks like an uvula (1).

1. The following should also be mentioned here /the rest of the footnote has been translated from the Latin/: In order to look cut (circumcised), boys sometimes smear the glans with the juice of an herb of the genus Euphorbia, called "ol jugi." The swelling glans prevents the foreskin from sliding forward.

[412] /63/ A finger-long, pointed, and double-edged knife serves as instrument. During the operation the boy sits with legs apart on the
[752] leather apron spread out on the ground. After it, the wounded part is washed with milk, which, caught in the apron together with the blood lost, is carried by the circumcised boy, who strides backwards for this, into his mother's hut and is poured on the ground there. An
[866] agent to stanch the blood is not used. During the circumcision
[626] itself the parents of the boy remain in their hut, for if the latter moans or cries out from the pain, they are punished with abusive

/133 cont./

714
411
178

Fig. 34a. Present shield-form (3/50).

Fig. 34b. Old shield-form (1/10).

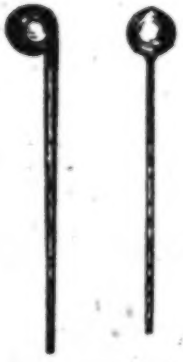

Fig. 35. (1/10).

411

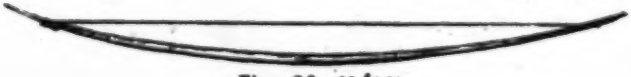

Fig. 36. (1/10)

Spear, sword, shield, and club are the weapons of the warriors. [887] [714] Old people never carry the shield, rarely a small, to some extent cast-off spear, or an old sword, but for the most part only club and bow with arrows. They need bows and poisoned arrows for the defense of their own kraal or against predatory animals. The Masai [184] [224] impoverished through cattle epidemics, who live apart from the others and erroneously call themselves el dorobo, also hunt game with them. The bows (Fig. 36) are two-shanked, simply curved,

13*
361
[342]

Building a large boma entails cutting a large number of trees./ (Fig. 22) Where trees are thick in Western Masailand there are tsetse flies (Fig. 23). Consequently the bomas are constructed away from them in more open country, in open grassland near to hills or watercourses or in open parkland. Under such conditions a large boma can result in the clearance of larger woody growth -- for initial construction, subsequent repair, and for fires -- from an area ranging from about several dozen acres to a square mile.

361
*233
221

Fosbrooke (1948), Grant (1957), and Page-Jones (1948) have noted that the Masai normally placed their dry season bomas within about five miles of permanent water. One day they graze the animals to and from water, letting them drink. The second day they graze the opposite direction, and on the third day they return to water. Thus a rough circle with diameter of ten miles is grazed around each boma. In the wet season the Masai leave the boma, either setting up a new one in an area of good grazing, or making temporary camps (Ibid.). Occasionally old people with a few milk cows are left behind in the main dry season boma. Under the present conditions in Western Masailand we saw very few large bomas that were not located at permanent water. It may be that increases in stock, or decreases in available water, or some other

[887]
342
343
*233

[TEXT CONTINUED ON PAGE 133]